

THREE
PRAYERS: ONE
FOR THE MORNING,
another for the Euening, the
third for a sicke Man.

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Whereunto is annexed a godly Letter to a sicke
friend: and a comfortable speech of a Prea-
cher vpon his death bed. Anno. 1591.



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Printed at London for Thomas Man, dwel-
ling in Pater Noster row at the signe of
the Talbot. 1592.

THREE GRATERS ONE

For the purpose of this study, the following hypotheses were formulated:

1954-55

I shall now give you
which were taken from
to them with the same
for their own use, which
it was found necessary to send
them some more. It was found
that they had no tools, they
could not do any work, so we
sent them some tools.

~~467:01~~

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THREE PRAIERS, ONE
for Morning, another for Euening:
the third for a sicke Man.

A Morning Prayer.

O Lord prepare our hearts to pray.

ETernall God, giuer to the
which want, Comforter
to them which suffer, and
forgiuer to them which
repent: wee haue nothing to render
thee but thine owne. If wee could
giue thee our bodies and soules, they
should bee saued by it: but thou wert
neuer the richer for them. All is our
duetie, and all of vs cannot performe
it: therefore thy sonne died, and thy
spirite descended, and thy Angels
guide, and thy Ministers teach, to
helpe the weakenes of men. Al things
call vppon vs, to call vppon thee, and

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wee are prostrate before thee, before
 wee know how to worship thee: euen
 since we rose, wee haue tasted manie
 of thy blessings, and thou hast begun
 to serue vs, before wee begin to serue
 thee. VVhy shouldest thou bestow thy
 health and wealth, and rest, and libertie
 vpon vs more then other? we can giue
 no reason for it, but that thou art mer-
 cifull. And if thou shouldest drawe all
 backe againe, we haue nothing to say,
 but that thou art iust. Our sinnes are so
 greuous and infinite, that we are faine
 to saie with Iudas, *I haue sinned*: and
 there stop, because we cannot reckon
 them. All things serue thee, as they
 did at first, onelie men are the sinners
 in this world.

Our heart is a roote of corruption,
 our eies are the eies of vanitie, our ears
 are the eares of follie, our mouthes are
 the mouthes of deceit, our hands are
 the hands of iniquitie, and euerie part
 doth dishonour thee, which would be
 glorified of thee. The vnderstanding
 which

which was giuen vs to learne vertue, is apt nowe to apprehende nothing but sinne: the will which was giuen vs to affect righteousnes, is apt now to loue nothing but wickednes.

The memorie which was giuen vs to remember good things, is apt nowe to keep nothing but euil things. There is no difference betweene vs and the wicked, wee haue doone more against thee this weeke, then wee haue doone for thee since wee were borne, and yet we haue not resolved to amende: but this is the course of our whole life, first we sinne, & then we praie thee to forgiue it, and then to our sinnes againe, as though wee came to thee for leaue to offend thee.

And that which should get pardon at thy hands for al the rest, that is, (our praier) is so full of toies and fancies, for want offaith and reuerence, that when we haue praied, we had need to praie againe that thou wouldest forgiue our praiers, because we think least

of thee when we pray vnto thee: what Father but thou, could suffer this contempt, and bee contemned still? Yet when we thinke vpon thy son, all our feare is turned into ioye, because his righteousnesse for vs, is more then our wickednesse against our selues. Settle our faith in thy beloued, & it sufficeth for all our iniquities, necessities, and infirmities.

Now Lord we go forth to fight against the world, the flesh, and the deuill: and the weakeſt of our enemies, is stronger then we: therefore we come vnto thee, for thy holy spirite to take our part; that is, to change our minds, and wils, and affections, which wee haue corrupted, to remooue all the hindrances which lets vs to serue thee; & to direct all our thoughts, speeches, and actions, to thy glorie, as thou hast directed thy glorie vnto our saluation. Although we be sinners (O Lord) yet we are thine, and therefore we beseech thee to seperat our sins from vs, which
would

would separate vs from thee, that wee maie be readie to euerie good, as wee are to euill. Teach vs to remember our sinnes, that thou maist forget them, and let our sorrow heere, preuent the sorrow to come. Wee were made like thee, let not flesh and bloud turne the image of God to the image of Sathan; our foes are thy foes, let not thine enemies preuaile against thee to take vs from thee; but make thy word vnto vs, like the star which led vnto Christ: make thy benefits like the pillar which brought to the lande of promise: make thy crosse, like the messenger which compelled guests vnto the banquet; that we may walke before men like examples, and alwaie looke vppon thy son, how he would speake and do, before we speake or do any thing.

Keepe vs in that feare of thy Maie-
stie that wee maie make conscience of
all that we do, and that we maie coun-
t no sinne small, but leaue our lying and
swearing, and surfeiting, and coueting

and boasting, and flanting, and inordinate gaming, & wanton sporting, because they draw vs to other sinnes, & are forbidden as straightly as other. Let not our hearts at anie time bee so dazled, but that in all temptations, we maie discerne betweene good and euill, betweene right and wrong, betweene truth and error: and that we maie iudge of al things as they are, and not as they seeme to be: let our minds be alwaies so occupied, that wee may learne some thing of euerie thing, and vse all those creatures as meanes and helps prepared for vs to serue thee. Let our affections growe so towarde one another, that we may loue the as much for the prosperity of other, as if it were our owne: let our faith, and loue, and praier bee alwaie so readie to goe vnto thee for our helpe, that in sickenes wee may finde patience, in prison we maie find ioy, in pouertie, we may find contentmēt, & in al troubles we may find hope. Turne all our ioies to the ioye
of

of the holy Ghost, and all our peace to the peace of conscience, and all our feares to the feare of sin, that we maie loue righteousnes, with as great good will as euer we loued wickednes: and goe before other in thankfulnessse towards thee, as far as thou goest in mercie towards vs before them, taking all that thou sendest as a gift, and leauing our pleasures before they leaue vs, that our time to come, maie bee a repentance of the time past, thinking alway of the ioyes of heauen, the paines of hell, our owne death, and the death of thy sonne for vs.

Yet Lord let vs speake once againe like Abraham, one thing more we will beg at thy handes, our resolutions are variable, and we cannot performe our promises to thee: therefore settle vs in a constant forme of obedience, that we maie serue thee from this houre, with those duties which the world, the deuill, and the flesh, would haue vs defer vntill the point of death.

Lord

Lord we are vnworthie to aske anie thing for our selues, yet thy fauor hath preferred vs to bee petitioners for o- ther. Therefore wee beseech thee to heare vs for them , and them for vs, and thy sonne for all. Blesse thy vniuersall Church, with truth, with peace, & thy holie Discipline . Strengthen all them which suffer for thy cause , and let them see the spirit of comfort coming towards them , as thy Angels came to thy sonne , when he was hungry.

Bee mercifull vnto all those which lie in anguisthe of conscience, for remorse of their sins : as thou hast made them examples, so teach vs to take example by them, that we maie looke vpon thy Gospell to keepe vs from despair, and vpon thy lawe , to keepe vs from presumption. Prosper the armies which fight thy battailes, and shewe a difference betweene thy seruantes and thy enemies , as thou didst betweene the Israelits and the Ægyptians , that they

they which serue thee not, may come to thy seruice, seeing that no god doth blesse besides thee. Make vs thankfull for our peace, whome thou hast set at libertie, while thou hast laid our dangers vpon others, which mightst haue laid their dangers vpon vs: And teach vs to build thy Church in our rest, as Salomō built thy temple in his peace. Haue mercie vpon this sinfull Lande, which is sicke of long prosperitie: Let not thy blessings rise vp against vs, but indue vs with grace as thou hast with riches, that wee may goe before other nations in religiō, as we go before thē in plentie: giue vs such harts as thy seruantes should haue: that thy will may be our will; that thy Law maie be our Law; and that we maie seeke our kingdome in thy kingdome. Giue vnto our Prince a Princely hart, vnto our counsellors, the spirite of counsell, vnto our Iudges, the spirite of Iudgement, vnto our Ministers the spirite of doctrine, vnto our people, the spirite of obedience,

ence : that we maie all retaine that cō-
munion heere, that we maie enioy the
communion of Saints hereafter.

Blesse this familie with thy grace &
peace, that the Rulers therof may go-
uerne according to thy word, that the
seruants obey like the seruants of God,
and that we maie all be loued of thee.
Now Lord we haue commenced our
sute, our vnderstanding is weake, and
our memorie short, and we vnworthie
to praie vnto thee, more vnworthie to
receiue the things which we praie for.
Therefore wee commend our praiers
and our selues vnto thy mercie in the
name of thy beloued sonne our louing
Saviour, whose righteousnesse plea-
deth for our vnrighteousnesse.

Our father which art in heauen, &c.

A

A Prayer for the Euening.



Lord God, what shall wee render vnto thee for all thy benefites? which hast giuen thy Sonne for a rancome, thy holie Spirite for a pledge, thy worde for a guide, and reseruest a kingdome for our perpetuall inheritaunce: of whose goodnes wee are created, of whose iustice wee are corrected, of whose mercie we are saued: our sinnes strue with thy benefits which are mo: let vs count al creatures, and there be not so manie of any kinde, as thy gifts, except our offices which we returne vnto thee for them. Thou mightest haue saide before wee were formed: let them be monsters, or let them bee Infidels, or let them bee beggers, or Criples, or bond-slaues so long as they liue. But thou hast made vs to the best likenes, and nursed vs in the best Religion, and placed vs in the best

best land, that thousands would thinke
 themselues happie, if they had but a
 peece of our happines. Therefore why
 should anie serue thee more then we,
 which want nothing but thankfulness?
 Thou hast giue vs so many things, that
 scarce wee haue any thing left to praie
 for, but that thou wouldest continue
 those benefits which thou hast bestow
 ed already; yet we couet as though we
 had nothing, and liue as though wee
 knew nothing: when wee were chil
 dren, wee deferred till wee were men,
 now we are men; we deferre vntill wee
 be old men, and when we be old men;
 wee will deferre vntill death. Thus we
 steale thy giftes, and doe nothing for
 them, yet wee looke for as much at thy
 hands, as they which serue thee all their
 liues. The least of thy blessings is grea
 ter then all the curtesies of men, and
 yet wee are not so thankfull to thee for
 all that we haue, as wee are to a friend
 for one good turne: wee are ashamed
 of manie sinnes in other, and yet wee
 are

are not ashamed to commit the same
 finnes our selues, and worse then they:
 yea, wee haue sinned so long almost,
 that we can do nothing else but sinne,
 and make others sin too, which would
 not sinne but for vs.

If we doe anie euill, we doe it cheere-
 fullie and quicklie, and easilie: but if
 we doe anie good, we doe it faintly &
 rudelie, and slackelie. When did wee
 talke without vanitie? When did wee
 giue without hypocrisie? When did
 wee bargaine without deceite? When
 did we reprove without enuie? When
 did we heare without wearines? When
 did we praie without tediousnes? Such
 is our corruption, as though we were
 made to sinne: indeede, or in worde,
 or in thought, we haue broken all thy
 Commandements, that we might see
 what good is in euill, which hath lefte
 nothing but guilt, and shame, and ex-
 pectation of iudgement, while wee
 might haue had peace of conscience,
 ioy of heart, and all the graces which
 come

come with the holie spirit. Some haue bene won by the word, but we would not suffer it to change vs: some haue beene reformed by thy crosse, but wee would not suffer it to purge vs: some haue beene mooued by thy benefites, but we would not suffer them to perswade vs: nay, we haue giuen consent to the Deuil, that we will abuse all thy gifts, so fast as they come: & therefore thy blessings make vs proud, thy riches couetous, thy peace wantō, thy meats intemperate, thy mercie secure, and all thy benefites are weapons to rebell against thee, that if thou looke into our hearts, thou maist saie our Religion is hypocrisie, our zeale enuie, our wisdom pollicie, our peace securitie, our life rebellion: our deuotion ends with our praiers, and we liue, as though wee had no soules to saue.

What shal we answer for that which our conscience condemnes? We are one daie neerer to death since we rose, when we shall giue account how euerie
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rie day hath bin spent, & how wee haue got
 those things which other wil cōsume when
 we are gone. And if thou shouldest aske vs
 now, what lust aswaged, what affection qua-
 lified, what passion expelled, what sin repē-
 ted, what good performed, since we began
 to receue thy benefits this day, we must cō-
 fesse against our selues, that all our workes,
 words, and thoughts, haue bene the seruice
 of the world, the flesh & the diuel: we haue
 offended thee & contēned thee all the day,
 and at night we pray vnto thee: Father, for-
 giue vs all our sins, which haue dishonored
 thee, while thou diddest serue vs: run from
 thee while thou didst call vs: and forgotten
 thee whilest thou didst feed vs, so thou spa-
 rest vs, so we sleepe, & to morrow we sin a-
 gain: this is the course of al our pilgrimage,
 to leaue that which thou commandest, &
 doe that which thou forbiddest. Therefore
 thou mightest iustly forsake vs, as wee for-
 sake thee, & condemn vs, whose conscience
 condemns our selues; But who can measure
 thy goodnes which giuest al, & forgiuest al?

Though we are sinfull, yet thou louest vs:
 though wee knocke not, yet thou openest,
 though we aske not, yet thou giuest; What

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should we haue if we did serue thee, which
 hast done all these things for thine enemies?
 therefore thou which hast giuen vs all things
 for thy seruice, ô Lord giue vs a hart to serue
 thee, & let this be the houre of our conuer-
 sion, let not euill ouercome good, let not
 thine enemie haue his will, but giue vs
 strength to resist, patience to endure, and
 constancie to perseuere vnto to the end.

Instruct vs by thy word, guide vs by thy
 spirit, mollify vs by thy grace, humble vs by
 thy corrections, win vs by thy benefites, re-
 concile our nature to thy will, and teach vs
 to make profite of euerie thing, that we may
 see thee in all thinges, and all things in thee:
 & because (ô most merciful father) we walk
 between thy mercy & iustice, through many
 temptations, gouern our steps with such dis-
 cretion, that the hope of mercy may preuēt
 dsepaire, & the seare of iustice may keepe vs
 from presumption: that in myrth we be not
 vaine, in knowledge wee bee not proude, in
 zeale we be not bitter, but as the tree bring-
 eth forth first leaues, then blossomes, & then
 fruit, so first wee may bring foorth good
 thoughts, then good speeches, and after a
 good life, to the honour of thy name, the
 good

good of thy children, & the saluation of our
 soules, remembring the time when we shall
 sleep in the graue, & the daie when we shall
 awake to iudgement. Nowe the time is
 come (O Lord) which thou hast appointed
 for rest, and without thee we canne neither
 wake nor sleep, which hast made the day &
 night, and rulest both: therefore into thy
 hands we commend our soules and bodies
 that thou hast bought, that they may serue
 thee: restore them O Lorde to their first I-
 mage, and keep them to thy seruice, and re-
 sign vs not to our selues again, but finish thy
 worke, that we may euery day come neerer
 and nearer to thy kingdome, til we hate the
 way to hel, as much as hel it selfe, and euery
 cogitation, & speech, and action, bee so ma-
 ny steps to heauen. For thy names sake, for
 thy promise sake, for thy sons sake O Lord,
 we lift vp our hearts, hands and voice vnto
 thee in his name, which suffered for sin, and
 sinned not. *Our Father, &c.*

A Praier for a sicke Man.

ALmighty God and all mercifull Father,
 which art the Phisition of our bodies &
 soules, in thy hands are life and death, thou
 bringest to the graue, and pulleest backe a-
 gaine:

gaine: we came into this world vpon condi-
 tion, to forsake it whensoever thou wouldst
 call vs, and now the Somners are come, thy
 fetters hold me, and none can loose me but
 he which bound me. I am sicke in body and
 soul, but he hath stroken me which in iudg-
 ment sheweth mercie. I deserued to die, so
 soone as I came to life: but thou hast preser-
 ued me till now, and shall this mercie be in
 vaine as though we were preserued for no-
 thing? Who can praise thee in the graue? I
 haue done thee no seruice since I was born,
 but my goodnes is to come, and shall I die
 before I begin to liue? but Lord thou know-
 est what is best of all, & if thou conuert me,
 I shalbe conuerted in an houre: and as thou
 acceptedst the will of Dauid as well as the
 act of Salomon: so thou wilt accept my de-
 sire to serue thee, as wel as if I did liue to glo-
 rifie thee. The Spirit is willing, but the flesh
 is fraile, and as I did liue sinfully, whensoe-
 uer thy spirite was from mee, so I shall die
 vnwillingly vnlesse thy spirit prepare mee:
 therefore deare father, giue me that minde
 which a sick man shoulde haue and increase
 my patience with my paine, and call vnto
 my remembrance, all which I haue heard or
 read,

read, or felt, or meditated to strengthen me in this houre of my triall, that I which neuer taught anie good while I liued, may nowe teach other how to die, and to beare their sicknes patientlie: apply vnto me al the mercies and merites of thy beloued son, as if hee had died for me alone. Be not from me whē the enemy comes; but when the tempter is busiest, let thy spirite be busiest too: and if it please thee to loose mee out of this prison, whē I shall leaue my earth to earth, let thine Angel, cary vp my soule to heauen, as they did *Lazarus*, and place mee in one of those mansions which thy son is gone to prepare for me. This is my mediator which hath reconciled me and thee, when thou didst abhor me for my sins, and thou didst send him from heauen to vs, to shewe that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee. O my redeemer, my preseruer, and my sauicour, to thee be all praise with thy father and the holy spirit for euer. Amen.

*What shall stay me from my Father, my brother,
and my Comforter.*

A comfortable speech, taken from a godlie Preacher, lying vpon his death bed : written for the sicke.

I Owe to God a death, as his Son died for me. Euer since I was borne I haue bin failing to this haue, and gathering patience to comfort this houre, therefore shall I bee one of those guesstes now, that would not come to the banquet when they were invited? what hurt is in going to Paradice? I shal loose nothing but the sence of euil: & anon I shal haue greater ioies then I feelee paines? For my head is in heauen already, to assure me that my soule and body shall followe after. O death where is thy sting? why should I feare that which I would not escape, because my chiefeft happines is behind, and I cannot haue it, vnlesse I goe vnto it? I would go through hell to heauen, & therefore, if I march but through death, I suffer lesse then I would suffer for God. My paines doe not dismay me, because I trauel to bring forth eternall life, my sinnes doe not fright me, because I haue Christ my redeemer, the iudgedooth not astonish me, because the Iudges sonne is my aduocate, the deuill dooth not amaze me, because the Angels pitch about me. The graue doth not greeue me, because

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it was my Lordes bed . O that Gods mercie
to me, might mooue other to loue him ! for
the lesse I can expresse it, the more it is. The
Prophets & Apostles are my fore-runners,
euerie man is gone before me, or else he wil
follow after mee, if it please God to receiue
mee into heauen before them which haue
serued him better, I owe more thankfulness
vnto him . And because I haue deferred my
repentance til this houre , whereby my sal-
uation is cut of, if I should die sodainlie: Lo,
how my God in his mercifull prouidence,
to preuent my destruction, calleth mee by a
lingering sicknes, which staieth til I be rea-
die and prepareth me to my end, like a prea-
cher, and makes mee by wholsome paines,
wearie of this beloued world , least I should
depart vnwillingly , like them whose death
is their damnation. So he loueth mee while
he beateth me, that his strips are plasters to
salue mee , therefore who shall loue him if I
despise him ? This is my whole office now ,
to strengthen my bodie with my heart , and
be contented as God hath appointed , vntill
I can glorifie him, or vntil he glorifie me If
I liue, I liue to sacrifice, and if I die, I dy a sa-
crifice, for his mercie is aboue mine iniqui-
tie.

tie. Therefore if I should feare death, it were a sign that I had not faith nor hope, as I professed, but that I doubted of Gods truth in his promise, whether he will forgiue his penitent sinner or no. It is my father, let him doe what seemeth good in his sight: *Come* *Lord Iesus*, for thy seruauant commeth, I am willing, helpe my vnwillingnes.

Thus the faithfull departs in another sorte, with such peace & ioy round about them, that all which see, wish that their soules may follow theirs.

A Letter written to ones friend in his sicknes.

Beloued, I maruell not that you haue paine, for you are sick; but I maruell that you couer it not for offence, because the wisdom of a man is to bite in his griefe, & alwaies to shew more comfort in God, than paine in suffering. Now God calleth to repetitiōs, to see whether you haue learned more constancy than others, if sicknes be sharpe, make it not sharper with frowardnes, but know this is a great fauor to vs whē we die by sicknes, which maketh vs ready for him that calleth vs: now you haue nothing to thinke vpon but God, & you cannot thinke vpon him without ioy: your griefe passeth, but your ioy will neuer passe. Tell me (patient) how many stripes is heauen worth: Is my friend onely sicke in the world, or his faith weaker than others? You haue alwaies praied *Thy will be done*, & now are you offended that Gods will is done? How hath the faithfull man so gotten that al things (euen death) turne to the best, to thinke that loue God? Teach the happie (O Lord) to see his happines through troubles. Euerie paine is a preuention of the paines of hell, and euerie ease in paine, is a fore-taste of the ease, and peace, and ioyes in heauen.

Therefore remember your owne comfortes to others before, and be not impatient, when there is most neede of patience but as you haue euer taught vs to liue, so now giue vs an example to die: and deceiue Sathan as Iob did.

FINIS.

